

reasons, partly from cupidity, partly from subservience to the royal will, showed itself so ready to abet his policy. He put himself in place of the pope, and derived from the plunder of Church property a powerful support of his personal government. " His highness," we find him saying in an address to the nation in 1539, "being careful over all his people, is as loth that the dull party (the adherents of the pope) should fancy their ceremonies to be the chief points of Christian religion, as he is miscontent with the rash party (the advanced Protestants), which hunt down what they list, without consent of his grace's authority. His highness wills that the disobedience of them that seek their lusts and liberties shall be repressed; and they to bear the infirmities and weakness of their neighbours, until such times as they, enstrengthened, may be able to go in like pace with them, able to draw in one yoke; for St Paul would a decent order in the Church, and because God is a God of peace, and not of dissention, it were meet that all they that would be His should agree on all points, and especially in matters of religion."

The heroic resolution of the martyr was not all on the Protestant side. In the year before this declaration Friar Forrest died as resolutely for his faith in the pope as Lambert for his disbelief in the sophism of the real presence. " I will die," said he stoutly to Larimer, who asked him at the stake whether he would recant his papal heresy. " Do your worst upon me. . . . Take me, cut me to pieces, joint from joint Burn, hang, do what you will, I will be true henceforth to my faith."

It was, in fact, from the side of the Papists, not of the Protestants, that the despot had to fear the most active resistance. The Protestants were an insignificant minority, too insignificant to risk conspiracy or insurrection, even if they had willed to do so. The vast majority of the rural population, especially in the north and west, was at this period staunchly Romanist, revered the pope, and resented the crusade against the monks, and had, besides, grievances of a social nature to redress. The spirit of the people, in contrast to that of the Parliament, appears very restive, if not very enlightened, under the most despotic of the Tudors. While Parliament cowered under the royal dictation, the